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ABSTRACT

This report summarizes returns from a 1986 mail survey of 304 Illinois school districts enrolling Indochinese refugee children. Two questionnaires were used, the first focusing on the cultural integration and the second on the academic success of Indochinese refugee children in Illinois schools. The three cultural differences (out of a possible 14) that were selected as having the most potential for causing conflict were: (1) language differences--learning English; (2) different rate of assimilation between parents and children, creating family conflict; and (3) behavioral differences due to cultural differences. Respondents also listed family conflicts, differences in learning style and education system, and social relationships as areas of potential conflict. Among the many possible problems for Indochinese refugee children as they attempt to succeed academically, those listed most frequently were: no official school records; reliance on classroom lecture rather than textbook; and shyness or inappropriate smiling. Most of the report is devoted to summarizing respondents' discussion of problems and their suggestions for improvement of Indochinese refugee education. Also discussed are school officials' ratings of the refugees' assimilation into American culture and of the typical child's academic success, age ranges of the refugee students, services and materials for the refugee students, sources of funding for services and materials, and research needs. Three appendices include the survey instruments used in the Illinois study and a telephone questionnaire used in a similar study conducted in 1980 in California, as well as supplementary information concerning Southeast Asian refugees. (KH)

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THE ASSIMILATION AND ACCULTURATION OF INDOCHINESE REFUGEES INTO ILLINOIS SCHOOLS

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THE ASSIMILATION AND ACCULTURATION OF INDOCHINESE REFUGEES INTO ILLINOIS SCHOOLS

Bea Wehrly, Principal Researcher

William Nelson, Research Assistant

Background of this Study

Indochinese refugees began enrolling in the schools of Illinois in the mid- and late 1970's following the breakdown of governments in the countries of Vietnam, Cambodia, and Laos. The total number of students of Indochinese refugee origin coming to Illinois schools has never been large compared to the total number of students enrolled in Illinois schools. The 1985-86 Illinois school census showed a pre-kindergarten through post-graduate enrollment of 1,826,478 students. The total Southeast Asian refugee population in Illinois was 25,200 as of August 30, 1985 ("Southeast Asian Refugee," 1985). During the 1984-85 academic year, the State of Illinois Bilingual Census showed 5,507 Illinois students whose families spoke Vietnamese, Cambodian (Khmer), Hmong, or Lao. This figure underrepresents the total number of Indochinese refugee students in Illinois schools since some Southeast Asian refugee families speak Chinese or other languages as their mother tongue; and it is not possible to separate this information from total numbers speaking Chinese or other languages. Because of the great differences in cultural background that these students bring with them, and because of the exceedingly traumatic events that many of the refugee students experienced in perilous flights from their countries, concerned educators have been faced with an enormous challenge in providing equal opportunity for learning for these students.

At the state level, special services for the Indochinese refugee students have been coordinated under Bilingual Education Programs. The state offices for these programs are located at the Illinois State Board of Education headquarters at 100 West Randolph, Chicago. Porter Reed has served as the Education Specialist for the Refugee and Immigrant Programs for the Illinois State Board of Education.

This study was funded by Western Illinois University's Research Council; Bea Wehrly, Professor of Counselor Education at Western Illinois University and principal researcher, has directed this research in addition to full-time teaching. The 1985 fall semester research assistant on the project was Philip Fleming, graduate student in the WIU Counselor Education Program. The 1986 spring semester and summer term research assistant for the project was William Nelson, a graduate student in the WIU Counselor Education Program.

The principal researcher's interest in the cultural adjustment of Indochinese refugees began early in 1983 when she was on sabbatical leave from Western Illinois University and was a post-doctoral student at Harvard University in Cambridge, Massachusetts. As a post-doctoral student, Dr. Wehrly was studying cross-cultural counseling and helping. Part of this Harvard University study involved a field experience for ethnographic investigation of the adjustment of Indochinese refugee students into a large urban high school in the Boston area (Wehrly, 1983). Library research revealed that printed reports of cultural integration of Indochinese refugee students into the schools of the United States were very limited in number at that time.

Upon return to Western Illinois University in the fall semester of 1983, Dr. Wehrly was able to continue work with Indochinese refugee

families in the local community. Continued review of the literature and visits with others involved in volunteer work with refugee students heightened the principal researcher's awareness of the dearth of information as to what was really happening to the Indochinese students once they enrolled in school. It became increasingly clear that some type of a study was needed to inform educators and the public of the progress and special help needed by both the students and educators who are expected to continue serving this population.

In the spring of 1985, Bea Wehrly submitted a proposal to the Western Illinois University Research Council for a small grant to study "The Assimilation and Acculturation of Indochinese Refugee Students into Illinois Schools." The grant was funded in the amount of $1,653 to conduct the study during the 1985-86 academic year.

Procedures:

Fall semester, 1985, work on the research project consisted of deciding on procedures for implementation of the research project and doing other background work for the study. Since the research study had been funded at an amount less than requested, major revisions in the original plan for the research had to be made. Several on-site visits for ethnographic research of the adjustment of Indochinese refugee students had been proposed along with telephone interviews. These were to have been the principal methods for gathering data. With very little money for on-site ethnographic research, the principal researcher decided to make a major change in information-gathering methodology, developing plans for implementing a state-wide mail survey, and taking the first steps needed to implement this mail survey.

No composite list of schools enrolling Indochinese refugee students was available. Assembling this mailing list involved time-consuming processes. First, the computer printout of the 1984-85 Public School Bilingual Census Report was obtained from Charles Stockel at the Illinois State Board of Education Research and Statistics Office in Springfield. (It was necessary to use the 1984-85 census data since the 1985-86 census data were not yet collected at the time this project was initiated.) The 1985 fall semester research assistant on the project perused this voluminous printout and put together a listing of school districts enrolling students whose families spoke the languages of origin of the Indochinese students: Vietnamese, Cambodian/Khmer, Hmong, and Lao. Three hundred and four school districts were identified as enrolling Indochinese refugee students during the 1984-85 academic year.

Since the 1984-85 Public School Bilingual Census Report contained no mailing addresses nor names of school officials, it was necessary to obtain this information from another source. The 1983-84 Illinois CIC's School Directory was used to obtain the names and addresses of the school superintendents of the 304 districts that were shown as enrolling non-English speaking Indochinese refugee students. The research assistant obtained this information from the CIC's School Directory, put it into his personal computer, and made mailing labels for the 304 school districts.

Another major preliminary step taken during the 1985 semester was the revision of instruments used in a 1980 California study, "The Assimilation and Acculturation of Indochinese Children into American Culture" (Ellis, 1980). The principal researcher took responsibility for revision of the California instruments to use with the Illinois

investigation. Porter Reed, Education Specialist for the Illinois State Board of Education Refugee and Immigrant Programs, assisted in the revision of the California instruments for use as a mail survey to Illinois schools. Two questionnaires were developed to gather data for this study. These are entitled "Cultural Integration of Indochinese Refugee Children" and "Academic Success of Indochinese Refugee Children in Illinois Schools." School officials in the suburban Chicago area and in the Macomb area helped to pilot the revised questionnaires and furnished valuable suggestions that were considered in the final revisions.

A fourth aspect of this study that was engaged in during the 1985 fall term was review of literature related to the cultural adjustment of Indochinese refugee students. The principal researcher had been engaged in a rather considerable literature review on this topic since early in 1983. This review was continued by the principal researcher, her departmental graduate assistant, and the 1986 spring- and summer- term research assistant with the project.

During the break between the fall and winter semester the questionnaires and cover letters were prepared for mailing by the principal researcher. On January 17, 1986, the two questionnaires, "Cultural Integration of Indochinese Refugee Children" and "Academic Success of Indochinese Refugee Children in Illinois Schools," were mailed to the 304 school districts identified as enrolling Indochinese refugee children in the 1984-85 school year. Accompanying these two questionnaires was a cover letter to the school superintendent of each district requesting that a staff member who had worked closely with the Indochinese refugee students in his/her schools complete the

questionnaires and return them by February 10, 1986. A self-addressed envelope was also included for convenience in replying. (See Appendix A for copies of the questionnares and the cover letter.)

By the end of February, 155 sets of questionnaires had been returned. Since it was impossible to tell how well these returned questionnaires represented the Illinois school districts enrolling Indochinese refugee students, the research assistant plotted schools heard from and ones not heard from on an Illinois state map. Schools not responding were noted. A cross-check was done to determine geographic areas of the state not responding and to decide how many Indochinese refugee students were listed as enrolled at the schools not responding. Twenty-one schools were selected for a follow-up in the hopes of obtaining a more accurate picture of the total state. On March 28, 1986, a follow-up letter was sent to these schools. This resulted in responses from an additional six schools. Of these responses from six schools, there were four sets of completed questionnaires.

A small amount of additional information was obtained from on-site qualitative research by the principal researcher. Early in May, Dr. Wehrly spent three days in observing Indochinese refugee students and visiting with their teachers in schools of western Illinois. Since this on-site time for ethnographic research in the schools was very limited, conclusions from these observations are considered as tentative in nature.

Scope of Summary Report:

Questionnaires were sent to 304 school districts.

163 usable sets of responses came from 145 school districts.

(Some school districts made extra copies of the questionnaires and submitted multiple responses.)

Eight school districts sent more than one set of responses (16 extra sets).

An additional 24 school districts responded but did not complete the questionnaires because they no longer enrolled Indochinese refugee students.

169 school districts responded to the original request for assistance sent to 304 school districts.

This meant that we had a 55.6% response to our mailings.

Data were transferred from the 163 usuable sets of questionnaires to summary sheets for each section of the two questionnaires. These data were then transferred to spread sheets on an Apple IIe personal computer and integrated into this report.

The following report summarizes information from the 163 questionnaires. Since a large amount of data was collected, the narrative report will be limited to highlights and implications of data gathered.

Questionnaire Respondents: Who Completed the 163 Questionnaires.

In the letter accompanying the questionnaires on January 17, 1986, (see Appendix A), school superintendents were asked to have a staff member who had worked closely with the Indochinese refugee students complete the questionnaires. As a result, school personnel working in a

wide variety of positions signed on the blank, "Name of Individual Completing Questionnaire." Since one school district had four different individuals complete two sets of questionnaires, a total of 166 individuals acted as questionnaire respondents.

School administrators, 71 in all, were the primary questionnaire respondents; they completed 43.6% of the questionnaires. Among these school administrators were 22 school superintendents, 35 principals or assistant principals, and 14 other administrators. With nearly half the respondents being in the administrative ranks, it might be inferred that this survey was seen as an important one by these administrators.

Forty-four individuals in the departments of bilingual education or in teaching of English as a second language served as questionnaire respondents. These individuals made up 27%, or slightly more than one-fourth, of the total group completing the questionnaire.

Twenty-three support service personnel (14.1% of the total group) responded to the questionnaires. These 23 support service professionals worked as: directors of guidance or pupil personnel services, guidance counselors, school social workers, school psychologists, or speech pathologists.

Teachers other than bilingual or English as a second language made up 21, or 12.9%, of the respondents. In addition to regular classroom teachers, there were EWMME, remedial language arts, special education, reading, early childhood, multicultural, resource, Chapter I, and transitional resource teachers involved in questionnaire completion.

Four other respondents (2.5%) whose titles did not fit in the above categories served as questionnaire respondents.

Summary of Questionnaire,

CULTURAL INTEGRATION OF INDOCHINESE REFUGEE CHILDREN

This section summarizes information from the first questionnaire, "Cultural Integration of Indochinese Refugee Children". Questionnaire data are summarized on tables and discussed section by section.

I. Three Critical Areas of Cultural Differences that Can Lead to Possible Conflict for Indochinese Refugee Children in Assimilation into U. S. Culture. In the first section of the Cultural Integration of Indochinese Refugee Children Questionnaire, respondents were asked to select the three most critical areas of cultural differences that can lead to possible conflict for Indochinese refugee children in their assimilation into U. S. culture. Respondents were given these 14 areas from which to choose:

a. Language differences--learning the English language

b. Different rate of assimilation between parents & children--creating family conflicts

c. Other family conflicts

d. Difference in learning style and educational system

e. Physical appearance--size, racial features, etc.

f. Behavioral differences due to cultural differences

g. Religion & beliefs

h. Names

i. Clothing

j. Toys & gifts

k. Food & eating habits

l. Holiday & ceremonies

m. Social relationships

n. Other (specify)

TABLE I

THREE CRITICAL AREAS OF CULTURAL DIFFERENCES

	Times Checked			Total	%	%	%	%
ITEM	1st	2nd	3rd	Checks	Total	First	Second	Third
A	140	12	3	155	32.4%	87.0%	7.5%	1.9%
B	7	47	18	72	15.0%	4.3%	29.2%	11.2%
C	0	4	19	23	4.8%	0.0%	2.5%	11.8%
D	6	27	19	52	10.9%	3.7%	16.8%	11.8%
E	2	12	12	26	5.4%	1.2%	7.5%	7.5%
F	2	21	34	57	11.9%	1.2%	13.0%	21.1%
G	0	1	1	2	.4%	0.0%	.6%	.6%
H	0	7	9	16	3.3%	0.0%	4.3%	5.6%
I	0	0	0	0	0.0%	0.0%	0.0%	0.0%
J	0	0	1	1	.2%	0.0%	0.0%	.6%
K	0	3	4	7	1.5%	0.0%	1.9%	2.5%
L	0	1	2	3	.6%	0.0%	.6%	1.2%
M	2	24	25	51	10.6%	1.2%	14.9%	15.5%
N	4	2	8	14	2.9%	2.5%	1.2%	5.0%
TOTALS	163	161	155	479	100.0%			

The three most critical areas of differences selected were:

1. Language differences--learning the English language
2. Different rate of assimilation between parents and children--creating family conflicts.
3. Behavioral differences due to cultural differences

The magnitude of choices for each of the items selected most frequently as Number 1, Number 2, and Number 3 gives additional information as to how much concern the respondents had related to the various choices of areas of critical differences.

First Most Critical:

1.1	Language differences	87.0%
1.2	Different rate of assimilation between parents and children--creating family conflicts	4.3%
1.3	Differences in learning style and education systems	3.7%

This shows how overpowering is the concern for language differences and the potential that the language differences hold for causing problems for the typical Indochinese refugee child. V. Garton confirms the magnitude of the problem of language differences: "Typically, from 90 to 95 percent of the new arrivals had no English-speaking proficiency" (1982, p. 48). In examining the language barrier and its psychological impact on refugees, James Alley states: "The psychological impact of the language barrier can result in feelings of inferiority within the Indochinese student. These feelings of low self-worth would be further compounded by low academic performance" (1980, p. 112).

It is interesting that seven items were never selected as of number one importance (Items c, g, h, i, j, k, and l). (See TABLE I, Three Critical Areas of Cultural Differences, for more detail on other items selected as number one in critical importance.)

Second Most Critical:

2.1	Different rate of assimilation between parents and children	29.2%
2.2	Differences in learning style and educational system	16.8%
2.3	Social relationships	14.9%
2.4	Behavioral differences due to cultural differences	13.0%

Other items were considered as of lesser importance in choosing the second most critical cultural differences. Twelve of the fourteen items listed were selected by at least one respondent as second in importance (a, b, c, d, e, f, g, h, k, l, m, and n). The different rate of assimilation between parents and children was recognized as a possible problem by more than one-fourth of the respondents. At the time that refugee children are beginning to feel pressure from peers, their behavioral differences due to cultural differences may cause difficulty in establishing peer relationships. Yao (1985) discusses the problems caused by these interactive forces. At a time when the refugee child is facing a great amount of peer pressure to conform, the family structure is being weakened. For the refugee student, this can result in a lack of needed support from the typical Indochinese close-knit family. The children's ability to adapt and learn English more rapidly may result in the development of poor communication between the refugee parents and

their children. Yao also discusses how extrinsic cultural traits, such as style of dress, are easily adjusted to; but intrinsic cultural traits, such as values and religion, entail a more difficult adjustment. Children may encounter resistance from their parents who want to preserve some of these intrinsic cultural traits.

There was no single cultural difference item that overpowered the others as of critical second importance as there was for selection of the number one cultural difference problem. (See TABLE I, Three Critical Areas of Cultural Differences, for more detail on other items selected as number two in critical importance.)

Third Most Critical:

3.1	Behavior differences due to cultural differences	21.1%
3.2	Social relationships	15.5%
3.3	Other family conflicts	11.8%
3.4	Differences in learning styles and educational system	11.8%
3.5	Different rate of assimilation between parents and children--creating family conflicts	11.2%

Choices for the third most critical cultural difference items were more evenly divided as can be seen by the listing above. This time only one item was not selected (Item i).

Comparison of Results of Illinois and California Studies:

No direct comparison can be made of the results of the present Illinois study with the results of the California study (Ellis, 1980) since the California study surveyed a different population and used

different data collecting techniques. The California study surveyed administrators and professionals providing services to refugee children and their families. The 49 respondents to the California study included: child day-care providers, mental health service providers, employment and training project staff, IRAP administrators, state program and administrative staff, teachers, and school district administrators. California school personnel were not involved in responding to the questionnaire on cultural adjustment of Indochinese refugee children. Twenty of the forty-nine California respondents to the academic success questionnaire were knowledgeable about the education of these children. In addition, Indochinese refugee helping service staff comprised about one third of the California respondents. All of the 166 respondents in the Illinois study were school personnel; none were identified as Indochinese refugees.

The California study used two brief survey instruments to assess areas of cultural differences that might pose problems and academic adjustment. (See Appendix B.) All data in the California study were collected by personal (31) or telephone interviews (18). This method of gathering data would have the advantage of providing opportunities to clarify questions and responses, a service not built into mail questionnaire surveys used in the Illinois study.

Although the populations surveyed in the two states were quite different and the methods for gathering data also varied, the type of information obtained is similar enough to show some comparisons. Under the "Most Critical Areas of Possible Cultural Conflict for Indochinese Children," respondents from both states selected "Language Differences" as the number-one area of possible conflict, with a 70% selection by

California respondents and an 87% selection by Illinois respondents. On the second and third most critical areas of possible cultural conflicts, there were some differences between the two states. For the number two concern, California respondents (39%) selected "Differences in Learning and Education;" while Illinois respondents (29%) selected "Different Rates of Assimilation between Parents and Children." For the number-three concern, California respondents (28%) selected "Social Relationships;" while Illinois respondents (21%) selected "Behavioral Differences Due to Cultural Differences."

For more information on the results of the California study, "Most Critical Areas of Possible Cultural Conflict for Indochinese Children," see Table 2.2 from the California report (Ellis, 1980) in Appendix B.

Discussion and Implications of Selection of the Three Most Critical Areas of Cultural Differences:

As noted earlier, language differences--learning the English language, was, without a doubt, seen as the number one challenge for the Indochinese refugee students. It overpowered other cultural difference choice items so much in the percentage of respondents selecting language differences as the number one critical area of cultural differences (87.0%) that it stands out as THE GREATEST CHALLENGE. The limited number of bilingual teachers in Illinois who are qualified to teach bilingually in any of the native languages of the Indochinese refugees has probably influenced this ranking. Educators are well aware of the difficulties in finding qualified bilingual teachers or aides to help in teaching English to these students. In talking with parents of Indochinese refugees during volunteer service, the principal researcher has become aware that they, too, see the critical importance of their

children learning English as soon as possible. Susan Forbes' (1985) review of research related to the adaptation and integration of Southeast Asian refugees to the United States points to the importance of English language training prior to going to work. English language proficiency is a prerequisite for full participation in U. S. institutions.

Two of the critical areas of cultural differences appeared in the top rankings of all first, second, and third choices of cultural differences. These were:

b. Different rates of assimilation between parents and children--creating family conflicts

and

d. Differences in learning style and education system.

Since these two items were rated high in choice of first, second, and third choices of critical areas of cultural differences, it is obvious that they must be very evident to the Illinois educators completing this questionnaire. Such heavy selection of these two items points to the vast cultural differences in the Indochinese and U. S. culture. The different rate of assimilation between parents and children has been a problem of immigrant families for generations; however, it is exacerbated when the cultural values of the parents are as distinctly different from those of the host nation as they are between Indochinese and U. S. culture.

The second selection, differences in learning style and education system, also points to some very basic cultural differences. The principal researcher first learned of the very different type of education and learning in Cambodia during interactions with refugee

students in 1983 research in the Boston area. In describing going to school in Cambodia before the breakdown of the Khmer educational system in 1975, students spoke of classrooms in which the teacher had the books, the teacher wrote the lessons on the chalk board, and the students were expected to copy and memorize these lessons. The mode of learning was by rote memory. Punishment for failure to learn lessons or for misbehavior in school was severe, according to these Cambodian refugee students.

Two of the cultural differences that appear in both the number two and number three choices of critical cultural differences may well be inter-related. These are:

f. behavioral differences due to cultural differences

and

g. social relationships.

It would seem that, given the enormous pressures for peer conformity in the U. S., social relationships could suffer for the Indochinese refugee student who has been socialized with very different behavioral patterns. A recurring pattern of behavior noted among the Indochinese refugee students at the large high school where the principal researcher worked in 1983 was that the refugee students socialized almost exclusively among themselves. In the present research, the principal researcher visited two schools in western Illinois. The total number of Indochinese refugee students in these two schools was much smaller than the total number in the Boston school. In the two Illinois schools, there did seem to be more socializing among refugee and U. S. students. It looked as if the refugee students may socialize more with U. S. students when they do not have the large numbers of their co-nationals

with whom to interact. Many more observations of this variable would need to be made, however, to draw such a conclusion.

In a study of psychosocial adaptation of Indochinese refugees by Kim and Nicassio (cited in Nicassio, 1982), 460 heads of households were interviewed. These researchers found that refugees who were most alienated tended to have a negative self-perception and saw themselves and other Indochinese as different from Americans. Language proficiency was positively associated with media use and the number of American friends. Lower socio-economic status was predictive of more alienation, greater perceived self-American and Indochinese-American differences, a negative self-perception, fewer American friends, poor English proficiency, and less media usage. English proficiency was the key sociocultural variable which was predictive of psychosocial adjustment.

Other authors (Brower, 1980; Langford, 1980; Muecke, 1983; Rogers, 1977; Rubin, 1981; and Wehrly, 1983 & In press) also discuss the differing cultural customs, beliefs, and practices of Indochinese refugee students. Rubin (1981) cited these cultural differences between Indochinese and mainstream American students: new patterns of touching and avoidance of touching among Indochinese; the lack of eye contact; and the high value placed on education, teaching, and learning among all people of the Indochinese area.

Brower (1980) described the Vietnamese as having been taught to adopt a self-depracating attitude toward their own accomplishments and those of their families. Vietnamese people are thought to be rude if they brag about their own accomplishments; and they are often reluctant to speak up or to question people in authority positions. Rogers (1977) listed these Vietnamese cultural traits: tan can cu, a combination of

patience, thrift, industriousness, determination, and endurance; and tan hieu hoc, a love of learning, an almost subconscious respect for the learned and their learning. Rogers also described the Vietnamese culture as one that is heart-oriented and characterized by a universal and pervading humanism.

Langford (1980) found that Cambodians believe that everything has a spirit: their bodies, their houses, and all of nature. One of the Khmer cultural practices in treating minor illnesses is that of "'coining,' a procedure in which the edge of an oiled coin is rubbed on the skin along the meridian lines (as depicted in acupuncturist charts). It results in a bruise-mark of blood trapped under the skin" (Langford, 1980, p. 212).

The wide diversity of background (urban, rural, or hill), ethnic groups, primary languages, and religions is highlighted in the listing, "Major Ethnic Language and Religious Identifications of Southeast Asian Refugees, by Country of Origin and Urban, Rural or Hill Residential Background" (Muecke, 1983). (See Appendix C). Huy (1981) gives additional information on barriers to social adjustment for Cambodian Refugees that arise from vastly different cultural norms for the Cambodian and U. S. populations. (See Appendix C).

The California report (Ellis, 1980) contains two summary tables which give additional information on cultural differences: Table 3.1, Cross-Cultural Differences between East and West and Table 3.2, Differences in Value Orientations between Americans and Vietnamese. (See Appendix B.)

Item n, other, asked respondents to identify other cultural differences. Fourteen items were listed. These could be summarized

under the problem of students not having any previous schooling and being illiterate in their native language. The breakdown of formal educational systems by the mid 1970's in the three Indochinese countries created major problems. Adolescent refugees came with large gaps in their educational background; many of the adolescents had at least six years with no formal education. Younger children missed going to school altogether. Compounding this lack of education was the fact that, during these years with no formal educational systems, most of the refugee students endured great physical hardships and trauma under the ruthless political systems that were in power. The Hmong cultural group from Laos have a different historical background in that they have had a written language for only a brief period of time; life in their native hills had not required a written language for survival. The Hmong cooperated with the CI. and had no choice but to flee their beloved homeland if they wished to survive when U.S. forces were defeated.

An article in the Journal of Reading by Deem and Marshall (1980) discussed some of the problems that teachers face in educating Indochinese refugees. Schools cannot assume that refugees will learn English simply by being placed in regular classrooms. Teachers must make efforts at avoiding culturally biased material in classroom instruction. Culturally different behavior may create problems in school. In addition, a lack of cultural information and information on how refugees adapt to the U. S. culture is a major problem. Students with limited education and emotional problems pose special problems. Deem and Marshall suggest that the Language Experience Approach (LEA) is the best alternative when a school does not have an English as a Second Language (ESL) program. Development of Cognitive Academic Language

Proficiency (CALP) and Basic Interpersonal Communication Skills (BICS) are essential.

II. Possible Resolutions for Three Areas of Cultural Conflict. Respondents were asked if they could recommend some possible resolutions for the three areas of cultural conflict listed under Part I of this questionnaire. Of the 163 individuals responding to the questionnaire, roughly one-half of the respondents offered suggestions for possible resolution of the problems; about one-third did not have recommendations; and about fifteen per cent did not respond to this section.

There were 237 "yes" responses to the three areas of cultural conflict that they had selected as having the most potential for causing problems for the refugee child. Ninety-four people suggested resolutions for their number one concern; 69 offered suggestions for resolution of the second top concern; while 74 had suggestions for their third area of concern.

Suggestions for resolution were given for these six areas of cultural conflict:

a. Language differences--learning the English language;

b. Different rate of assimilation between parents and children--creating family conflicts;

c. Other family conflicts;

d. Differences in learning style and educational system;

f. Behavioral differences due to cultural differences; and

m. Social relationships.

These suggestions will be summarized under each of these cultural differences items.

a. Language differences--learning the English language. Intense instruction in English as a Second Language, intense exposure to English, and tutoring in English were recommended by many respondents. Some mentioned the need to have state mandated ESL. This intense language instruction was viewed as necessary before students be mainstreamed in all subjects. The need to help students learn textbook English and colloquial English concurrently was mentioned. Integration into regular classrooms was a concern with the need to move the students carefully into situations where they would be receiving grades.

Encouragement of spoken English at home was emphasized as well as making English language instruction available to parents. Others suggested that a statewide list of bilingual tutors be made available so that schools could contact these individuals for assistance in translating documents, for testing, etc. At the time of the writing of this report, the Illinois State Board of Education's Office of Bilingual Education in Chicago is developing such a list.

Some mentioned the need for more inservice training for teachers to help them be more aware of the cultural and historical background brought by these students. It was stated that the refugee children learn English faster who socialize with U. S. children. School social events to facilitate Indochinese refugee and U. S. student interaction were suggested.

James Alley (1980) examines the language barrier for Indochinese refugees in his article, "Better Understanding of the Indochinese Students." Alley cites these suggestions for educators of Indochinese refugee students:

1. Keep English instruction/lessons short and simple.
2. Provide one, three-hour special language class each day.
3. Vocabulary taught should be immediately used and applied in the school setting.
4. Encourage the use of English out of school.
5. Encourage U. S. students to interact and speak with the refugee students.
6. English can be learned quickly if what is learned is practiced throughout the day.
7. Teachers need to establish rapport to support the refugees emotionally.
8. Teachers need to be empathetic.
9. Use hand gesticulations in lessons.
10. Facilitate friendships with U. S. children.
11. Be gentle. (Alley, 1980, pp. 113-114)

The values of the English as a Second Language (ESL) programs are discussed by many authors (Alley, 1980; Deem and Marshall; DeFareri, 1981; Mackey, 1982; Petersen, 1983; and Sherer, 1983). The ESL classroom becomes the home base for refugees within the schools. The ESL teacher is a liaison between the home and school and also between the ESL classroom and the regular classroom. The child is assigned to the ESL classes for one to three hours a day. The rest of the school day is spent in the regular classroom. Initially, most of the children

are unable to communicate with other students. Very few of the younger refugee children have had a chance to become literate in their own language. This increases the problems of teaching them to read and write English.

Henker (1980), a first-grade language arts classrom teacher in central Missouri, relates the success story of helping a 12-year-old Cambodian refugee student learn English as a second language and begin a formal reading program. The principal research has seen similar successes through special tutoring of three newly arrived Cambodian refugee students (ages 9, 11, and 12) by the first grade teacher in a western Illinois classroom.

M. Petersen (1983) suggests these strategies for mainstreaming refugee students in the regular classrooms: seat the student in the middle of the class where the action occurs, since sitting in a corner intensifies alienation; say something personal and special to the refugee student each day; label common and familiar objects in the classroom; assign a friend to an incoming refugee student. Mackey (1982) discusses an ESL program in the Portland, Oregon, Public School District. She suggests helping the refugees vent their traumatic experiences as well as involving parents in the educational program of their children. The principal researcher has seen the critical importance of ESL programs and strongly urges that these be made available to all refugee students in all schools.

M. Sherer, author of "The Caring Fields" in Instructor (1985) discusses her experiences with Indochinese refugee students in St. Cloud, Minnesota. At the elementary level, it generally takes two years before a child is mainstreamed. She notes that the older the student, the longer is the time that it takes to mainstream (acculturation, language acquisition, and pronunciation). This school district found that four years of ESL in addition to mainstreaming are needed for the refugees. In contacts with the many smaller schools in the state of Illinois, the principal researcher found it rare to have any English as a Second Language instruction for students. At the secondary school level, this is extremely delimiting, compounds the problems for the students, and will certainly have a major effect on the futures of students who do not have opportunities for ESL instruction.

b. Different rate of assimilation between parents & children--creating family conflicts. Most of the suggestions for better assimilation proposed facilitating the parents' adaptation to the culture. To prevent parental isolation, involving parents in school activities was suggested. Other suggestions to help parental assimilation into the culture were: adult programs, outreach programs funding parents' enrollment at community colleges, peer group support, English classes for parents, school contact with adults at home, and use of someone close to the family to explain the differences.

Implications for the whole family include: use of an Indochinese consultant to help the families, social work intervention, local P. T. O. assistance in integration of families, and teaching parents and children together in some classes.

c. Other family conflicts. Support services through area agencies and schools and thorough screening of family placement were offered as suggestions for intervening in family conflicts.

d. Differences in learning style and educational system. Providing students with native language teacher aides, offering additional tutoring, assessment and remediation, ESL programming, enrollment in special classes before entering the traditional systems, remedial classes, and flexibility in scheduling were seen as ways of helping the refugee student population make the transitions to the different learning styles and educational systems of the United States.

Some respondents suggested the need to educate teachers of the different learning styles and educational systems of the countries of origin of the Indochinese refugee students. For information on the education systems of Southeast Asia in comparison with U. S. educational systems, see Hunter and Nguyen (1977). It was also suggested that a joint parent/teacher workshop, with an interpreter to tell parents what is expected in the U. S. schools and how to help their children, be offered.

f. Behavioral differences due to cultural differences. Inservice training to help teachers, counselors, and social workers be more aware of the cultural differences was suggested. The Center for Applied Linguistics publication, Peoples and Cultures of Cambodia, Laos, and Vietnam (1981), gives a good introduction to the people and cultural

systems of the countries of origin of Indochinese refugee students. Suggestions to assist the refugee students were to mainstream them into extracurricular activities such as art, music, and physicial education. Other suggestions were to use native language tutors who have already made the transition, to teach all students about various cultures, and the careful placement of refugees into families that are understanding. One respondent simply suggested that the differences be accepted because they are generally positive.

Thu H. Bui (1983) calls attention to cultural differences between Asian and U. S. students. In Asia, students are taught to have much respect for their teachers. They show this respect by not speaking voluntarily in the classroom and keeping eye contact between student and teacher to a minimum. Teachers who are unfamiliar with these cultural customs could easily misinterpret this behavior.

Rubin (1980) gives a thorough overview of issues involved in planning, implementing, and evaluating programs of education for Indochinese refugee students. He includes detailed notes on the cultural differences among the several Indochinese ethnic groups (including religious background and its influence on education) as well as a review of Federal legislation enacted to meet the education needs of these people. Rubin describes orientation and counseling as "one of the most complex and least attended to problems" (Rubin, 1980, p. 59). He emphasizes that everyone involved in school districts where Indochinese children are present needs to be included in this orientation in addition to the Indochinese students and families.

Grams (1981) and Liff (1980) also discuss challenges of meeting the educational needs of Indochinese refugee students within the regular U. S. classrooms. Liff's manuscript includes moving vignettes of actual school room incidents in refugee holding camps and in the U. S. The vignettes highlight the need for much better orientation of all parties involved in this cross-cultural educative process. Liff also describes the trauma that these children have experienced and states that ". . .there is evidence that among the general need for medical aid, there is also a need for cross-cultural or child psychologists who can begin helping disturbed kids" (p. 16). He emphasizes that the effects of these traumas may not manifest themselves immediately, that it may be years before they surface, and the signs of trauma are often "misdiagnosed as retardation, learning disabilities, or other disorders" (p. 16).

m. Social relationships. Several ways were mentioned to help the refugee population build better social relationships. These included encouragement of participation in extracurricular activities, encouragement of socializing out of school, giving U. S. students a cultural understanding of their new classmates, group and individual counseling, participation in an International Club, and careful pairing of the refugee students with accepting U. S. students.

III. Indochinese Groups Associated with the Three Areas of Conflict Selected by Respondents. In the third section of the questionnaire, Cultural Integration of Indochinese Refugee Children, respondents were asked to indicate which culture they were thinking of in naming the three areas of conflict and whether they viewed the problem as one for all children. Summarization of these data revealed a major flaw in the questionnaire. Since respondents were not asked to indicate which cultures were represented in their schools (Vietnamese, Laotian, Cambodian, Hmong, Chinese, or Other), or the numbers of students they have enrolled from each of the cultural groups, the meaning of the check marks is not clear. Directions for marking this section needed to be stated more clearly.

TABLE II

AREAS OF CONFLICT BY CULTURAL GROUPS

	Non.Spec	Viet.	Laotian	Camb.	Hmong	Chinese	Other	TOTALS
				First				
Number	42	81	37	36	16	16	6	234
PerCent	25.8%	49.7%	22.7%	22.1%	9.8%	9.8%	3.7%	143.6%
				Second				
Number	39	65	34	25	13	10	3	189
PerCent	23.9%	39.9%	20.9%	15.3%	8.0%	6.1%	1.8%	116.0%
				Third				
Number	39	63	31	22	13	9	2	179
PerCent	23.9%	38.7%	19.0%	13.5%	8.0%	5.5%	1.2%	109.8%
TOTALS	120	209	102	83	42	35	11	602

The summary of the ranking of items checked in first, second, and third areas of conflict for each column is given in Table II, Areas of Conflict by Cultural Groups, above. Percentages are the per cent of the 163 respondents that selected each of the items. It is obvious that this section gives little new information since items checked are the

ones already discussed under II, which discusses recommendations for possible resolutions of the six areas of cultural conflict; i.e. language differences, different rate of assimilation between parents and children--creating family conflicts, other family conflicts, behavior differences due to cultural differences, social relationships, and differences in learning styles and educational system. For the first time the cultural challenge, names, appeared in a four-way tie for the resolution of the third most significant challenge for Hmong students.

No Specific Group--All Children:

First-- Language differences (25.8%),

Second--Different rate of assimilation between parents and children--creating family conflicts (23.9%),

Third--Social Relations (23.9%).

Vietnamese:

First--Language differences (49.7%),

Second--Different rate of assimilation between parents and children--creating family conflicts (39.9%)

Third--Behavior differences due to cultural differences (38.7%).

Laotian:

First--Language differences (22.7%)

Second--Different rate of assimilation between parents and children--creating family conflicts (20.9%)

Third--Behavior differences due to cultural differences (19.0%)

Cambodian:

First--Language differences (22.1%)

Second--Behavior differences due to cultural differences (15.3%)

Third--Behavior differences due to cultural differences (13.5%)

Hmong:

First--Language differences (9.8%)

Second--Tie between Differences in learning style and educational system and Behavior differences due to cultural differences. (8.0%)

Third--Behavior differences due to cultural differences (5.5%)

Chinese:

First--Language differences (9.8%)

Second--Differences in learning style and educational system (6.1%)

Third--Behavioral differences due to cultural differences (5.5%)

Results given in the last column, Other (Specify), were meaningless since respondents listed Iranian, Korean, Assyrian, Filipino, Pakistani, and Thai students under this category. A few of the respondents did not know the countries of origin of the Indochinese refugee students.

IV. Age range of Children Served. Respondents were asked to give the approximate age range(s) of the children served in their districts. Several of the respondents indicated that their schools served more than one age range of children. The numbers of respondents indicating that

their schools served students of the various age ranges and the per cent of the total respondents who served refugee children of the various age ranges are as follows:

Ages 3 - 5	2 (1.2%)	Ages 5 - 9	77 (47.2%)
Ages 10 - 13	80 (49.1%)	Ages 14 - 15	86 (52.8%)
Ages 16 - 21	66 (40.5%)		

The refugee children's age-range spread was from three to twenty-one years, with the most school districts having children in the 14-15 year age grouping. Again, since we do not know the total numbers of children served in each age group, the figures are less meaningful.

In an exploratory study of perceived adaptation by Indochinese refugee students into the new school setting, Nguyen and Henkin (1980) found that younger subjects, junior-high age, appeared to adapt to the new school better than the high-school-age students. From two years of on-site research in schools prior to this study and discussions with educators, the principal researcher agrees that it is much easier for young students to adapt to the U. S. culture than it is for older students.

V. Assimilation into U. S. Culture. Respondents were asked to categorize the typical refugee child's assimilation into U. S. culture as either Extremely Good, Good, Fair, Poor, or Extremely Poor. Results are as shown in Table III, Assimilation of Refugee Children into U. S. Culture.

TABLE III

ASSIMILATION OF REFUGEE CHILDREN INTO U. S. CULTURE

	Non.Spec	Viet.	Laotian	Camb.	Hmong	Chinese	Other	TOTALS
Ex. good								
Number	12	13	7	6	0	16	3	57
PerCent	30.8%	13.1%	13.7%	10.7%	0.0%	38.1%	30.0%	17.8%
Good								
Number	20	60	18	21	7	21	5	152
PerCent	51.3%	60.6%	35.3%	37.5%	30.4%	50.0%	50.0%	47.5%
Fair								
Number	7	21	18	23	12	4	0	85
PerCent	17.9%	21.2%	35.3%	41.1%	52.2%	9.5%	0.0%	26.6%
Poor								
Number	0	4	8	5	4	1	2	24
PerCent	0.0%	4.0%	15.7%	8.9%	17.4%	2.4%	20.0%	7.5%
Ex. poor								
Number	0	1	0	1	0	0	0	2
PerCent	0.0%	1.0%	0.0%	1.8%	0.0%	0.0%	0.0%	.6%
TOTALS	39	99	51	56	23	42	10	320

Respondents indicated that they see the Chinese as having the best assimilation into U. S. culture with 88.1% of these students showing Extremely Good or Good adjustment. The Vietnamese group is rated next in cultural adjustment with 73.7% rated as Extremely Good or Good. The Lao and Cambodian students are rated about the same in assimilation with 49.0% of the Cambodian and 48.2% of the Lao students rated as Extemely Good or Good. The Hmong subculture of the Lao group were rated as having the poorest adjustment with only 30.4% in the Extremely Good or Good categories. Again, the last column, Other (Specify), resulted in a few respondents listing children from non-Indochinese refugee areas and was meaningless.

Results of a study of 1,638 Indochinese refugees (Nicassio and Pate, 1984) show these six serious obstacles in resettlement:

1. separation from family members,
2. painful memories of war and emigration,
3. English language,
4. homesickness,
5. finances, and
6. communication with the home country (p. 138).

This study found that educational and economic deficits may inhibit the development of coping skills instrumental in the social adjustment of the refugees.

An additional question asked whether there were differences in the cultural integration of refugee students arriving before 1980 and those arriving after 1980. Forty-one of the respondents said "Yes;" sixty-seven said "No;" and fifty-five did not respond. Of the 55 who did not respond, the majority said they had no experience with Indochinese refugee students before 1980.

Several comments were included by respondents answering "Yes" (there is a difference in refugees arriving before and after 1980). Some said that refugees arriving before 1980 were more literate in their native language upon arrival and had better command of English at the time of this survey due to longer residence in the U. S. It was also indicated that these earlier refugees came from more affluent and better educated families that had more experience with the English language.

Some respondents observed that it has become easier to work with refugees since 1980. Some see greater incentives to integrate now because refugees know that they cannot go back to their homeland. Other

respondents observed less motivation in the later arrivals. The challenges of working with the more recent refugees who have more religious and other cultural differences, and who come from lower non-professional families, were cited.

VI. Other Critical Problems Related to the Integration of Indochinese Refugee Students into the U. S. Culture. About one fourth (41) of the respondents had observed other critical problems. Several of the other critical problems listed overlapped with the 14 areas of cultural differences listed under Question I on page one of this questionnaire or were related to problems related to academic success in the second questionnaire. These included problems related to: the social relations among the refugee students themselves or with other students, the differing rates of assimilation of children and their parents, the pressures for academic success imposed on students by their parents (who are relatively isolated from schools), and the frustrations students experience when they fail due to their poor command of the English language.

Respondents also listed problems experienced by refugee students because of their naivete' of the U. S. culture: their unrealistic expectations for the future, a timidity about class participation, the differing time orientation, and cultural clashes over differing sex role expectations. A lack of understanding about many aspects of U. S. culture was indicated, the lack of understanding of: training needed for careers, holidays, government, modern medical systems and practices, and the monetary system.

Problems related to a lack of readiness for U. S. schools to assimilate these students were noted. These were delineated as: not

enough adults for these refugee students to turn to, being ignored in schools enrolling only a few refugee students, poor systems for evaluation and placement, and not enough help to assist the refugee students in making needed cultural transitions.

Some new cultural problems were cited. The stress experienced by unaccompanied minors, those who are under 18 years of age and who do not have adult relatives with them, was noted. Stress for students who have lost contact with their families was noted as especially strong. Improper or hasty placement of unaccompanied minors in foster homes was listed as a problem for some students. These observations are supported by researchers. Baker (1982), Nyguyen (1982b) and Redick and Wood (1982) stated that unaccompanied refugee minors are of great concern to social service workers. The challenges of placing these minors in a situation where they can receive help in adapting to life in the new culture without completely losing the support of others from their own cultural background are enormous. A great deal of orientation, including accurate information from both cultures, needs to be transmitted to foster parents and to the unaccompanied minors. Special attention needs to be given to the unaccompanied minors since they often suffer from guilt which may be associated with the "survivor's syndrome" or of failing in the mission to arrange to bring their own families to the U. S.

Muecke (1983) sees the high prevalence of somatization among Indochinese refugees as major evidence of stressful living. A recent study at the International Community Health Center in Seattle found that 95% of Indochinese refugee referrals were presented as physical symptoms rather than as depression (Lin, Ihle, and Tazuma, 1985). The study used

the recently normed and validated Vietnamese Language Depression Scale (Kinzie, Manson, Vinh, Nguyen, Anh, & Pho, 1982). Fifty-six per cent of these cases of depression were misdiagnosed in the original clinical exams.

Findings of interviews with health service providers were reported in Refugee Reports (1983, pp. 1-3). Mental health was identified as a concern for refugees. These health service providers saw refugees of all nationalities as exhibiting problems of depression, guilt, and hopelessness. Refugees were seen to have a higher rate of reactive disorders due to stress or problems of adjustment. The range of psychological problems experienced is related to the refugee's different experiences. Hmong refugees tend to experience more phobias and disorientation. Vietnamese refugees may experience more depression, guilt, and grief. Cambodian refugees may experience more shock. Across the nationalities, mental health problems are often first exhibitied as physical complaints. Although refugees are experiencing psychological difficulties, they are reluctant to seek assistance. The refugees do not want to be labeled "sick" or crazy." Some professionals have found that group discussions are effective with refugees. Researchers in six countries have documented the effects of prolonged stress on the emotional well being of Indochinese refugees (Alley, 1982; Bowman & Edwards, 1984; Erickson & Hoang, 1980; Forbes & Lidsker, 1982; Hussain, 1984; Nguyen, 1982a & b; "Refugee Mental Health," 1983; Wehrly, 1983 & In press.)

In reporting on her work as the U. S. Representative on the 1984 United Nations High Commissioner for Refugees (NHRC) group that visited refugee camps in Southeast Asia, Freda Cheung predicted a great demand

for culturally appropriate mental health services for refugees after resettlement (Cheung, 1985). Even though she saw the refugees "holding on" during their long stays in the camps, Cheung predicted that when refugees resettled and relaxed they would feel the full impact of their traumatic experiences.

In 1980 Robinson aptly summarized the challenges of helping the Indochinese refugee population with mental health problems when he stated: "The common ground is scant between traditional Indochinese approaches to healing the mind and Western methods of mental health care" (p. 24). The cultural constraints against admitting to problems of mental health and of going outside of the family and traditional healers for help are large. The importance of the helping professional having a knowledge of the culture of the clients with which he or she is working cannot be emphasized enough. Sue and Morishima (1982) review general Asian cultural characteristics about which Western trained psychotherapists need to be cognizant: the critical importance of the family (as more important than self), the restraint of feelings and reluctance to self disclosure, silence as a sign of respect, lack of eye contact, expectations of one-way communication from the therapist (who is viewed as an authority figure by the client), advice seeking, the holistic view of physical and mental health, and the concept of the use of self discipline and will power as leading to change.

The principal researcher supports the above suggestions and has learned the critical importance of working with the families and leaders of the Indochinese communities. An additional cultural value of much importance to many Asian clients is that of "saving face." This has implications for working through third parties at times and through

giving much consideration before the use of confrontation. Traditional values must be respected; at times it is necessary to work "alongside" traditional healers.

Mental health services are not a priority in resettlement programs. These programs tend to focus on economic self-sufficiency for refugees. Limited federal funds, lack of research, and lack of understanding of refugees' problems severely restricts mental health services.

It appears that the Indochinese refugee students in Illinois are either very culturally constrained to admit to or show emotional disturbance or they have fewer mental health problems than some Indochinese refugees since there was limited reference to these types of problems by the questionnaire respondents. This may also indicate that many Illinois educators need more help in recognizing manifestations of mental health problems among the Indochinese refugee students.

Jean Carlin (1983), a child psychiatrist who has specialized in work with catastrophically uprooted children, underscores many of the findings of the Illinois research on the cultural adjustment of Indochinese students in Illinois schools and the related literature review. Dr. Carlin urges a better understanding of Indochinese cultures including Southeast Asian political conditions, the pervasive fears and horrors that will influence refugee children for years to come, and the pressures that families put on their children for success in school. Workers with these children need, also, to understand that behavior that may be deviant by our standards is usually an attempt to communicate special fears, needs, confusion, or an attempt to assert identity. Among other recommendations made by Carlin are the use of earlier

arriving refugees as peer tutors and the organization of groups for sharing and discussion, especially parent groups.

Carlin sees these Vietnamese, Khmer, Lao, Lao Hmong and other hill tribe children as the hope for the future of the non-communist members of these ethnic groups with great potential to contribute much to American society or to create many problems in the future. She believes that our present treatment and services to these children will determine their future: "The psychological sequelae of the horrible escapes and atrocities will persist for one or two generations, but we certainly can help to minimize the suffering and facilitate maximizing their potential contribution. Will we?" (Carlin, 1983, p. 268).

Summary, Cultural Integration of Indochinese Refugee Children in Illinois Schools:

This section summarized the results of a 1986 study of the cultural integration of Indochinese refugee students. Results were from a 55.6% response to a mail survey of 304 Illinois school districts enrolling Indochinese refugee students. School personnel selected these three areas of cultural differences as having the greatest potential to cause conflict for the Indochinese refugee students:

1. Language differences -- learning the English language;
2. Different rate of assimilation between parents and children -- creating family conflicts;
3. Behavioral differences due to cultural differences.

Language differences were selected as the first most critical problem by 87% of the respondents and stood out vividly as the area of greatest concern. In addition to items two and three listed above, respondents indicated three additional cultural areas as having considerable

potential for causing problems for Indochinese students: differences in learning style and educational system; social relationships; and other family conflicts. Respondents' suggestions for resolution of these six areas of cultural conflict were summarized, discussed, and supplemented with relevant information from contemporary professional literature. Comparisons were made with the results of a California study (Ellis, 1980).

Also summarized were ratings of the cultural integration of Indochinese refugee students of Vietnamese, Cambodian, Lao, Hmong, and Chinese origin; age ranges of children served; ratings of assimilation of refugee children into U. S. culture; and other critical problems related to the integration of Indochinese refugee students into the U. S. culture. Age ranges served seemed to be spread fairly evenly over the 5-9, 10-13, 14-15, and 16-21 age ranges. Refugee students of Chinese origin were seen to have the best assimilation into U. S. culture followed by Vietnamese, Lao, Cambodian, and Hmong. Several other critical problems related to the integration of Indochinese refugee children were listed. These were summarized and discussed as they related to information in the current literature. Some respondents expressed concern over evidence of stress among refugee students. Literature review on this topic revealed the great need for broader awareness of symptoms of stress in Indochinese refugee students by professionals knowledgeable only from a Western world framework of mental health. The need for more orientation of school personnel to other aspects of the cultures of the Indochinese refugee students was also apparent. Indochinese children and their families were also seen as needing more orientation to U. S. culture.

Summary of Questionnaire,

ACADEMIC SUCCESS OF INDOCHINESE REFUGEE CHILDREN IN ILLINOIS SCHOOLS

This section summarizes information from the second questionnaire, "Academic Success of Indochinese Refugee Children in Illinois Schools." Questionnaire data are summarized on tables and discussed section by section.

I. Possible Problems for Indochinese Refugee Children as They Attempt to Succeed Academically. Questionnaire respondents were asked to indicate the degree of severity for each of the following 19 problems listed on the first page of the questionnaire:

a. Incorrect grade placement:
   Too High
   Too Low
b. Grading system
c. Numerous tests during term
d. General confusion about U. S. education system
e. Homogeneous school programs (which do not distinguish between socioeconomic status and academic background)
f. Reliance on classroom lectures rather than textbooks
g. No official school records
h. Sex education
i. Integration of boys and girls
j. Parental pressure to study/succeed
k. Other pressures to succeed
l. Study habits
m. Passive relationship to teacher
n. Embarrassment caused by names
o. Shyness or inappropriate smiling
p. Food and eating manners
q. Racial prejudice
r. Testing for placement in special programs
s. Other (specify)

TABLE IV

ACADEMIC SUCCESS OF INDOCHINESE REFUGEE CHILDREN IN ILLINOIS SCHOOLS

	Always	Usually	Sometimes	Never	No response	Always	Usually	Somtim	Never	No res
						(---------- per cent ----------				)
a,1 -- Grade too high	2	22	79	26	32	1.2%	13.7%	49.1%	16.1%	19.9%
a,2 -- Grade too low	1	13	67	29	51	.6%	8.1%	41.6%	18.0%	31.7%
b. -- Grading system	8	31	69	40	13	5.0%	19.3%	42.9%	24.8%	8.1%
c. -- Numerous tests	10	26	72	35	18	6.2%	16.1%	44.7%	21.7%	11.2%
d. -- Gen. confusion	7	26	88	26	14	4.3%	16.1%	54.7%	16.1%	8.7%
e. -- Homo. schools	5	15	74	50	17	3.1%	9.3%	46.0%	31.1%	10.6%
f. -- LectureReliance	11	35	66	34	15	6.8%	21.7%	41.0%	21.1%	9.3%
g. -- No official rec	35	43	47	25	11	21.7%	26.7%	29.2%	15.5%	6.8%
h. -- Sex education	4	8	55	63	31	2.5%	5.0%	34.2%	39.1%	19.3%
i. -- Sex integration	1	8	57	82	13	.6%	5.0%	35.4%	50.9%	8.1%
j. -- Parent pressure	8	20	80	41	12	5.0%	12.4%	49.7%	25.5%	7.5%
k. -- Other pressure	4	29	80	28	20	2.5%	18.0%	49.7%	17.4%	12.4%
l. -- Study habits	4	18	81	44	14	2.5%	11.2%	50.3%	27.3%	8.7%
m. -- Passive to tchr	3	28	80	38	12	1.9%	17.4%	49.7%	23.6%	7.5%
n. -- Name embarrass.	0	14	78	59	10	0.0%	8.7%	48.4%	36.6%	6.2%
o. -- Shyness	2	34	89	30	6	1.2%	21.1%	55.3%	18.6%	3.7%
p. -- Food & manners	1	13	63	70	14	.6%	8.1%	39.1%	43.5%	8.7%
q. -- RacialPrejudice	1	5	91	56	8	.6%	3.1%	56.5%	34.8%	5.0%
r. -- Placement tests	8	23	78	37	15	5.0%	14.3%	48.4%	23.0%	9.3%
s. -- Other	4	4	2	0	151	2.5%	2.5%	1.2%	0.0%	93.8%
TOTALS	119	415	1396	813	477	3.7%	12.9%	43.4%	25.2%	14.8%

Respondents were asked to check in one of four columns/boxes: Always, Usually, Sometimes, or Never. Not all respondents indicated their perceptions on each of the 19 problems. Per cents reported in Table IV and discussed in this section are the percent of the 163 respondents choosing either Always, Usually, Sometimes, or Never in relation to the specific problem. Table IV shows the tally and summarization of these responses for the Illinois study. The summarization for the California study of adjustment to school is in Appendix B, Table 2.5. In reviewing the information from the California report, readers should remember that a different population was surveyed and that different methodology for gathering data were used.

The problem listed as "Always" by the most Illinois respondents, 35 (21.7%), was No Official School Reports. The selection of this item as always being a problem may be explained by the fact that nearly half of the school officials completing the questionnaires were school administrators. This contrasted with the California study (Ellis, 1980) in which three possible problems were listed as "Always" by at least 20% of the respondents: No Official School Records (31%), Body Language (25%), and General Confusion about American Education System (20%).

Three problems listed by 20% or more of the Illinois respondents as "Usually" were:

Reliance on classroom lectures rather than textbooks	21.7%
No official school records	26.7%
Shyness or inappropriate smiling	21.1%

Ten problems were listed as "Usually" by the California respondents: Body Language (50%), Incorrect Grade Placement (49%), General Confusion about American Educational System (43%), Sex Education (43%), No Official School Records (37%), Passive Relationship to Teacher (32%), Parental Pressure to Study/Succeed (25%), Embarrassment Caused by Names (25%), Study Habits (24%), and Reliance on Classroom Lectures, Rather than Textbooks (21%). (See Appendix B).

Problems listed as "Always" or "Usually" by 20% or more of the Illinois respondents were:

No official school records	48.4%
Reliance on classroom lectures rather than textbooks	28.5%
Shyness and inappropriate smiling	22.3%
Numerous tests during term	22.3%
Grading system	21.3%
Other pressures to success	20.5%
General confusion about U. S. educational system	20.4%

Eleven problems were listed as "Always" or "Usually" by 20% or more of the California respondents (Ellis, 1980). (See Appendix B).

Problems checked by at least 60% of the Illinois respondents in the "Always," "Usually," and "Sometimes" categories were:

No official school records	77.6%
Shyness or inappropriate smiling	77.5%
General confusion about U. S. education system	75.1%
Other pressures to succeed	70.2%
Reliance on classroom lectures rather than textbooks	69.5%
Passive relationship to teacher	69.0%

Testing for placement in special programs	67.7%
Grading system	67.2%
Parental pressures to study/succeed	67.1%
Numerous tests	67.0%
Study habits	64.0%
Grade placement too high	64.0%
Racial prejudice	60.2%

Thirteen problems were selected by 60% or more of the California respondents in the "Always," "Usually," and "Sometimes," categories (Ellis, 1980, p. 64). Six of these were the same as those selected by 60% or more of the Illinois respondents in the "Always," "Usually," and "Sometimes" categories: Incorrect Grade Placement, General Confusion about American Educational System, No Official School Records, Passive Relationship to Teacher, Shyness or Inappropriate Smiling, and Racial Prejudice. (See Appendix B for more details on the California research).

A few Illinois respondents listed "Other" problems. Most of these were related to problems already cited in the questionnaire on cultural integration of Indochinese refugee students; i.e., problems with foster families, social interactions, language differences, lack of realistic grade placement, or pressures to work. One respondent mentioned the challenge of adjustment to bilingual classes with mixed ethnic composition and mixed goals. Attitudes of the non-bilingual staff were also cited as a possible problem.

Two manuscripts support concerns registered by Illinois educators and overlap with discussion of the first questionnaire, "Cultural Integration of Indochinese Refugee Children." Deem and Marshall in writing about two Lao refugee students noted that ". . .many refugees have received little education in their native country" (1980, p. 603). This was related to the breakdown of institutions in these countries in the mid-Seventies (as discussed earlier). Another factor was the difference in education for children of different social classes and living in different parts of the countries. Sherer states "There was a world of difference, for example, between a child who had attended French schools in Saigon and a child who had grown up in a jungle and who had never attended school at all" (1985, p. 44).

Implications for Remediation of Problems that Might Impede Academic Success for Indochinese Refugee Students. There is no solution for correcting the lack of official school records among the Indochinese refugee students. Most of these young people underwent very dangerous travel conditions as they fled their homelands. The students who are enrolled in our schools are the fortunate ones that managed to get out alive, many with nothing more than the clothes they were wearing. Bringing along school records was not part of survival for these refugees!

Several of the problems listed above relate to helping students become acquainted with expectations in the U. S. academic system. They may need to learn how to: take the kind of tests our teachers give, read textbooks and other assigned readings as well as listen to lectures, understand what the district's grading system means, and develop effective study habits. All of these kinds of learnings will

have to occur with the help of a bilingual tutor or when the student learns enough English to grasp these understandings. This, again, points to the critical importance of having a basic command of the English language for success in our schools.

Nguyen and Henkin (1980) additionally found in their exploratory study that Indochinese refugee performance in mathematics in the new U. S. school is not dependent on assimilation to the new school as much as performance in English is influenced by this assimilation. Similarly, art and music need less English proficiency than English and history. Mathematics, art, and music are not culture-linked subjects as are English and history.

Testing with the use of U. S.-normed instruments may be very inappropriate for use with the Indochinese refugee students. Ring (1984) recommends that educators be alert to inappropriate testing materials and suggests that educators use criterion referenced exams in their instructional planning. To determine how much a refugee understands what is said, Ring recommends an interview with the student and his/her family. The principal researcher supports the importance of determining just how much the refugee students understand by visiting with them and asking more than "Yes" or "No" questions.

Some of the possible prob'ems checked relate to definite cultural differences in behavior. Shyness or inappropriate smiling and the passive relationship to the teacher may be culturally socialized behaviors that show respect for the teacher. Our interpretations of these behaviors as "inappropriate" or "passive" reveal a cultural bias or ignorance on our part. Related to this Scherer states: "At every age level students have two needs to balance: the need to get to know

and fit in with American students--not to be shown any prejudice or special accommodation--and the need to have an identity and a place of their own..." (1985, p. 45).

The problem, parental pressures to study/succeed, is also culturally influenced. Parents have been raised in a culture that places a very high value on education. Children who succeed in school bring honor to their families; children who fail in school bring disgrace to their families. In addition, as refugees in a foreign land, parents are very aware that the main route to upward mobility for their children is through academic success that leads to more opportunities for advanced education. Mackey (1982) discussed how this pressure from parents may lead to feelings of inadequacy on the part of the students. The principal researcher has marveled at the students' ability to concentrate and stay "on task" when they have such traumatic experiences in their backgrounds. She has witnessed this in classroom after classroom, both in Boston and in the Midwest. Knowing the life-threatening experiences that are in the background of many refugee students, it is almost miraculous to see this "on task" behavior. In discussing this phenomenon with others, the answer has usually been "It's because their families are so supportive of education." It may also be related to a different type of support system or other cultural factors that we have not yet identified.

The problem of racial prejudice is one that societies have wrestled with for centuries. Attitudes of racial prejudice come from the major socializers in the lives of people. Racial prejudice is sometimes based on fear--either fear of the unknown or fear of losing something. The school has a major obligation not to perpetuate racial prejudices that

may exist in the larger community. There are many things that the school can do to help students develop better relations with those who are culturally/racially different.

Scherer cites a tragic incident related to discrimination/racism. "Latent racism is an issue that many St. Cloudites worry about. Whenever the topic of discrimination comes up, a 1981 tragic incident is recalled. The incident began with name-calling and ended with a Laotian father being run over by a car and consequently becoming a quadriplegic and a lifetime invalid" (1985, p. 45).

Maureen Mackey (1982) seemed to summarize many of the problems cited related to education of the Indochinese refugee students. She emphasized that these children face both education and cultural adjustments, that many of the arrivals since 1980 have little or no educational background, that language is a key obstacle for the refugee students, and that their greatest hope for adapting to both language and the culture are the schools.

Mackey also discussed the lack of school records and the uncertainty of ages of the children. Ages of the children are uncertain for two reasons. The Indochinese use a different method of age calculation than we do. Since age is calculated roughly from conception, a baby is considered one year old at birth. Secondly, adjustments were made to some of the children's ages in order to keep them out of the military service or to aid in their escape. Both of these factors add to the problem of grade placement.

The problem of differences in teaching and learning styles is also discussed by Mackey. As discussed earlier in this report, refugee students may come with very different expectations for teacher and student roles. Refugee students may see no limits of acceptable behavior in U. S. schools and thus become discipline problems.

II. A. Respondents were asked to categorize the typical refugee child's academic success. The summary of this tabulation reads as follows:

TABLE V
ACADEMIC SUCCESS BY CULTURAL GROUPS

	Non.Spec	Viet.	Laotian	Camb.	Hmong	Chinese	Other	TOTALS
				Ex. good				
Number	8	31	12	6	3	30	4	94
PerCent	23.5%	29.8%	21.8%	11.1%	13.6%	66.7%	40.0%	29.0%
				Good				
Number	20	51	20	21	10	13	5	140
PerCent	58.8%	49.0%	36.4%	38.9%	45.5%	28.9%	50.0%	43.2%
				Fair				
Number	5	15	14	16	6	2	1	59
PerCent	14.7%	14.4%	25.5%	29.6%	27.3%	4.4%	10.0%	18.2%
				Poor				
Number	1	5	8	11	2	0	0	27
PerCent	2.9%	4.8%	14.5%	20.4%	9.1%	0.0%	0.0%	8.3%
				Ex. poor				
Number	0	2	1	0	1	0	0	4
PerCent	0.0%	1.9%	1.8%	0.0%	4.5%	0.0%	0.0%	1.2%
TOTALS	34	104	55	54	22	45	10	324

Adding the total number of students rated as attaining either Extremely Good or Good academic success, and converting these to percentages of 100 for each cultural group, gives the following rank order of academic success of the refugee students in the various cultures:

Chinese	95.6%
Vietnamese	78.8%
Hmong	59.1%
Laotian	58.2%
Cambodian	50.0%

In comparing this with ranking of the same cultural groups according to perceived assimilation into U. S. culture, the Chinese are again first and the Vietnamese are again second in rank. The cultural groups that have changed order from that listed in perceived assimilation into U. S. culture are the Hmong and Cambodian groups. The Hmong group has moved from the bottom to the middle category, and the Cambodian group has moved from the middle to the bottom of the listing. This would seem to imply that the Hmong students are more successful in attaining academic success than they are in assimilation into U. S. culture. Conversely, even though the Cambodian students were seen to have made good progress in assimilating into U. S. culture, they are having more problems succeeding academically. These two findings bear additional study. Since it appears that very few Hmong refugees have located in Illinois, they may have been fortunate enough to settle in communities that offered academic programs that have helped them achieve greater success than the Cambodian students.

A second question related to academic success of refugee students asked respondents if there were differences in academic success between those arriving before 1980 and those arriving after 1980. Thirty-five, or about one fourth of the respondents answered in the affirmative. When requested to delineate these differences, respondents reiterated observations cited in responses to the question on differences in cultural integration of students arriving before 1980 and those arriving after 1980. Those arriving before 1980 were seen as having better educational backgrounds, a stronger first-language base, and better discipline and goals. The observation was made that "If they arrive in grade school, they overcome language problems." The principal researcher has observed the advantage that students have if they arrive during grade school rather than during high school. Students who appear to be at the highest risk are those who arrive with a poor command of the English language and who go into high schools where there are no special programs to help them learn English as a second language.

Another sub-question related to academic success of Indochinese refugee students was the following: "The literature says that children are succeeding academically because of hard work, discipline, and infrequent participation in extra curricular activities. Is this true?" Sixty-five percent (105) of the respondents agreed with this statement. When asked what other factors are influencing the academic success of the refugee children, twenty-two factors were listed. Several of the factors mentioned related to cultural values that the Indochinese refugees brought with them: interest, support, and encouragement from the family; high values placed on education with emphasis placed on the values of success, respect for teacher, and motivation to learn; as well

as a strong work ethic. The work of schools in providing bilingual and ESL teaching, one-on-one tutoring and other extra help from individuals, flexibility in educational planning, and acceptance by teachers and peers were also listed as reasons for the academic success of refugee children. Conscientious work of American sponsors and proper placement of unaccompanied minors in foster homes were also cited as of positive value in helping the students attain academic success. Mention was made, also, of educational programs in some of the camps where refugees were interned while waiting to come to the U. S.

Some recent refugees have had the benefit of the Preparation for American Secondary School (PASS) Program which has been launched in refugee resettlement centers in Thailand and the Philippines. "The goal of the PASS Program is to prepare 13-16 year olds for American secondary school content areas. Language, math skills, and cultural orientation are emphasized in the curriculum. In addition, students develop cross-cultural, interpersonal, and coping skills that will ease their transition to American life and, specifically, to American schools" (Peterson & Sosnowski, 1986, p. 8).

The principal researcher has witnessed all of the factors cited related to the academic success of Indochinese refugee students, including the PASS Program in the Philippine Refugee Resettlement Camp at Morong on the Bataan Peninsula. There are many unsung heroes who have given dedicated service in helping Indochinese refugee students in their quests for academic success!

III. Services and Funding.

Services and/or Materials. Respondents indicated that their schools offered the following services and/or materials. Percents are in terms of 163 as the total number of respondents to this questionnaire.

Remedial Programs	64.4%
Special Materials and Supplies	56.4%
English as a Second Language	52.8%
Guidance and Counseling	52.8%
Testing	40.5%
Other	16.6%
Bilingual Education	6.7%

Other types of services and/or materials were listed as: tutoring, speech and language therapy, special education, pre-vocational, Chapter 1 Remedial Reading, and church group services. More than half of the respondents are offering one or more of the services and/or materials listed. Some school districts offer all of the services; while others offer only limited services.

Sources of Funding for Services and/orMaterials:

District Funds	79.7%
Transition Program for Refugee Children	29.4%
Other	11.0%
Illinois State Board of Education	
Bilingual Education Program	10.4%
Chapter 2	8.0%
Emergency Immigrant Education Programs	3.1%
Title VII	2.4%

Other sources of funding listed were Chapter I, P.L. 94-142, voluntary help, and Catholic Social Services. Local district funds make up the preponderance of monetary support for programs for refugee education. With only 48 districts using funds from the Transition Program for Refugee Children, seventeen using ISBE Bilingual Education Program money, and five drawing Emergency Immigrant Education Program money, it appears that districts are reluctant to apply for funds for which they might be eligible.

Summary, Academic Success of Indochinese Refugee Children in Illinois Schools:

Respondents were asked to decide if each of 20 possible problems listed were always, usually, sometimes, or never a problem. Problems listed as always, usually, or sometimes a problem by at least 60% of the Illinois respondents were: no official school records, shyness or inappropriate smiling, general confusion about U. S. education system, other pressures to succeed, reliance on classroom lectures rather than textbooks, passive relationship to teacher, testing for placement in special programs, grading system, parental pressures to study/succeed, numerous tests, study habits, grade placement too high, and racial prejudice. Comparisons were made with the California study (Ellis, 1980). Implications for remediation by Illinois respondents were summarized and related to suggestions in current professional literature.

Respondents categorized academic success of refugee students by cultural groups according to extremely good, good, fair, poor, or extremely poor. Results indicated the following rank order from highest to lowest academic success by cultural groups: Chinese, Vietnamese,

Hmong, Laotian, and Cambodian. Discussion of reasons for academic success followed. The last section summarized Illinois services and/or materials for work with Indochinese refugee students as well as school district sources of fund for these services and/or materials.

IMPLICATIONS AND NEED FOR ADDITIONAL RESEARCH FROM THE STUDY, THE ASSIMILATION AND ACCULTURATION OF INDOCHINESE REFUGEES INTO ILLINOIS SCHOOLS

Two themes seem to pervade the results of this research, The Assimilation and Acculturation of Indochinese Refugees into Illinois Schools. The most obvious theme is the critical importance of learning the English language for the refugee students to acculturate and succeed. A second important theme is the need for help in gaining a broader awarenees of cultural values by all people involved in the process of the education of Indochinese refugee students. This would include cultural awareness programs for all school personnel as well as for the students and their families. Broader awareness of the culture "of the other" is needed. In addition, many educators are in need of help with methods of teaching children while they are learning English as a second language.

A hidden assumption of the study may be an ethnocentric implication that the refugee students and their families are expected to learn, assimilate, and acculturate to "our" cultural values. If our contemporary world is, indeed, a global village, it may be important to reconsider the implications of this assumption. Perhaps there is a need for all educators, and the general public, to gain a wider perspective on cross-cultural communication and interpersonal relations.

Implications for additional research are many. Parallel studies of the refugee students' perceptions of their cultural integration, as well as their suggestions for assistance, would be interesting. Hard data are needed on high school graduation, class rank, and success in

post-secondary studies by Indochinese refugee students. Much more sophisticated research needs to be done to determine the impact of socioeconomic status on success in school by Indochinese refugee students. Another topic for study could be the aspirations of the Indochinese secondary students.

An important question that this study raises indirectly, and one that is puzzling researchers who have worked with other immigrant families, is why these students succeed so well in school in spite of the recent trauma in their backgrounds. A study of the support systems that operate for the Indochinese students could shed additional light on what it is that operates in these support systems to enable the students to exhibit so much "on task" behavior in spite of the recent catastrophies in their young lives. Qualitative, in addition to quantitative, research is needed to gain this larger picture. Sophisticated ethnographic research will help build grounded theory on this important topic. This grounded theory could then be tested as it might apply to education of all children who are experiencing trauma in their personal lives and would be a valuable contribution to the field of education on a worldwide basis.

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APPENDIX A

wiu
WESTERN ILLINOIS UNIVERSITY
Macomb, Illinois 61455

COLLEGE OF EDUCATION
Counselor Education and
College Student Personnel

January 17, 1986

Your school district has been identified as one in which Indochinese refugee children were enrolled during the 1984-85 school year. This letter is to request your assistance in helping with a study to gather data on the assimilation and acculturation of Indochinese refugee students into the schools of Illinois.

The funding for this research project is from the Western Illinois University Research Office. To date there has been no statewide study of the adjustment of these refugee students. It is hoped that data from this questionnaire will provide meaningful information for future program planning and for generating additional monies to support educational programs for refugee children.

Enclosed are two brief questionnaires that can be completed in approximately 15 minutes since most of the items are of a "choose and check" type. One of these questionnaires addresses the cultural integration of Indochinese refugee children. The second questionnaire addresses the academic success of Indochinese refugee children.

These two questionnaires are adapted from instruments used in a recent California study of the adjustment and acculturation of Indochinese refugee children. Porter Reed, Education Specialist, Refugee and Immigrant Programs for the Illinois State Board of Education, has assisted me in revising these instruments to gather more meaningful data for our state.

I will appreciate your having a staff member who has worked closely with the Indochinese refugee students in your school complete these questionnaires and return them to me at Room 74, Horrabin Hall, Western Illinois University, Macomb, Illinois 61455. Please return these completed questionnaires in the enclosed self-addressed envelopes by February 10, 1986.

Sincerely,

Bea Wehrly

Bea Wehrly, Ph.D.,N.C.C.
Professor of Counselor Education

Enclosures 2

Horrabin Hall 28 • Telephone (309) 298-1529

Name of Individual Completing Questionnaire_____

Title_____ School District & #_____

Address_____ Illinois_____
Street/Avenue or P. O. Box City Zip Code

Telephone Number_____/_____ Date_____
Area Code Number

I. The following are a list of cultural differences that can lead to possible conflict for Indochinese refugee children in assimilation into U. S. culture. Please select the three most critical areas of differences, in order of importance, that cause the most problems for the typical Indochinese refugee child. Put a 1 next to the most important area, 2 next to the second most important area, and 3 next to the third most important area:

_____ a. Language differences--learning the English language
_____ b. Different rate of assimilation between parents & children--creating family conflicts
_____ c. Other family conflicts
_____ d. Differences in learning style & educational system
_____ e. Physical appearance--size, racial features, etc.
_____ f. Behavioral differences due to cultural differences
_____ f. Religion & beliefs
_____ h. Names
_____ i. Clothing
_____ j. Toys & gifts
_____ k. Food & eating habits
_____ l. Holidays & Ceremonies
_____ m. Social relationships
_____ n. Other (specify)_____

II. Can you recommend some possible resolutions for these three areas of cultural conflict?

	NO	YES	If YES, what?
1st	____	____	_____
2nd	____	____	_____
3rd	____	____	_____

III. Which Indochinese group(s) were you thinking of in naming the 3 areas of conflict?

	No Specific Group All Children	Vietnamese	Laotian	Cambodian	Hmong	Chinese	Other (Specify)
1st	____	____	____	____	____	____	_____
2nd	____	____	____	____	____	____	_____
3rd	____	____	____	____	____	____	_____

IV. What is/are the approximate age range(s) of the children you serve?

5 - 9 _____ 10 - 13_____ 14 - 15_____ 16 - 21_____

V. How would you categorize the typical refugee child's assimilation into U. S. culture--would you say it is:

	No Specific Group All Children	Vietnamese	Laotian	Cambodian	Hmong	Chinese	Other (Specify)
Extremely Good	_____	_____	_____	_____	_____	_____	_____
Good	_____	_____	_____	_____	_____	_____	_____
Fair	_____	_____	_____	_____	_____	_____	_____
Poor	_____	_____	_____	_____	_____	_____	_____
Extremely Poor	_____	_____	_____	_____	_____	_____	_____

Are there differences in the cultural integration of refugee students arriving before 1980 and those arriving after 1980? Yes_____ No_____ If Yes, please explain.

VI. Have you observed other critical problems related to the integration of Indochinese refugee students into the U. S. culture? Yes_____ No_____
If Yes, please note these:

Please return to:

Dr. Bea Wehrly
74 Horrabin Hall
Western Illinois University
Macomb, Illinois 61455

Phone: 309/298-1409
or
309/298-1529

Name of Individual
Completing Questionnaire_____

Title_____ School District & #_____

I. The following are possible problems for Indochinese refugee children as they attempt to succeed academically. Please indicate how much of a problem this has been for the Indochinese refugee students in your school district by checking in the appropriate column/box:

	Always	Usually	Sometimes	Never
a. Incorrect grade placement: Too High				
Too Low				
b. Grading system				
c. Numerous tests during term				
d. General confusion about U. S. education system				
e. Homogeneous school programs (which do not distinguish between socioeconomic status and academic background)				
f. Reliance on classroom lectures rather than textbooks				
g. No official school records				
h. Sex education				
i. Integration of boys & girls				
j. Parental pressure to study/succeed				
k. Other pressures to succeed				
l. Study habits				
m. Passive relationship to teacher				
n. Embarrassment caused by names				
o. Shyness or inappropriate smiling				
p. Food and eating manners				
q. Racial prejudice				
r. Testing for placement in special programs				
s. Other (specify)				

II. A. How would you categorize the typical refugee child's ACADEMIC SUCCESS in your schools--would you say it is:

	No Specific Group All Children	Vietnamese	Laotian	Cambodian	Hmong	Chinese	Other (Specify)
Extremely Good	_____	_____	_____	_____	_____	_____	_____
Good	_____	_____	_____	_____	_____	_____	_____
Fair	_____	_____	_____	_____	_____	_____	_____
Poor	_____	_____	_____	_____	_____	_____	_____
Extremely Poor	_____	_____	_____	_____	_____	_____	_____

b. Are there differences in academic success between those arriving before 1980 and those arriving after 1980? Yes_____ No_____ If so, what are the differences?

c. The literature says that children are succeeding academically because of hard work, discipline, and infrequent participation in extra curricular activities. Is this true: Yes_____ No_____ What other factors are influencing the academic success of the refugee children?

III. Services and Funding

a. Which of the following services and/or materials are you providing for the Indochinese refugee children? Please check those provided.

_____English as a Second Language (ESL)
_____Bilingual Education
_____Testing
_____Remedial Program
_____Special Materials and Supplies
_____Guidance and Counseling
_____Other--please specify

b. What are the sources of funding for the services and/or materials checked under IIIa above?

_____District Funds
_____Transition Program for Refugee Children
_____Illinois State Board of Education Bilingual Education Program
_____Emergency Immigrant Education Programs
_____Other, please specify_____
_____Chapter 2
_____Title VII

Please return to:

Dr. Bea Wehrly
74 Horrabin Hall
Western Illinois University
Macomb, Illinois 61455

wiu
WESTERN ILLINOIS UNIVERSITY
Macomb, Illinois 61455

COLLEGE OF EDUCATION
Counselor Education and
College Student Personnel

March 28, 1986

This is a follow-up appeal to a letter and a questionnaire you should have received back in January. We have received considerable response from other school districts around the State. However, we have not received substantial response from your geographic area.

With this follow-up questionnaire we are expressing that response from your district, because of its location, would be most helpful to this research project. Our 1984-1985 Public School Bilingual Census indicates there is a significant population of Indochinese refugees in your area.

We will appreciate your consideration of this research questionnaire. It may be helpful for you to have a staff member who has worked closely with the Indochinese refugee students in your schools complete this questionnaire and return it to us at Room 74, Horrabin Hall, Western Illinois University, Macomb, Illinois 61455. Please return the questionnaire in the enclosed self-addressed envelope by April 14, 1986.

Sincerely,

Bea Wehrly

Bea Wehrly, Ph.D., N.C.C.
Professor of Counselor Education

William Nelson

William Nelson
Research Assistant

Enclosures (4)

Horrabin Hall 28 • Telephone (309) 298-1529

APPENDIX B

NAME _____

TITLE _____

ORGANIZATION/AFFILIATION _____

TELEPHONE # _____ DATE _____

INDOCHINESE REFUGEE CHILDREN QUESTIONNAIRE

CALIFORNIA STUDY (Ellis, 1980)

Hello, I'm _____ with the California State Dept. of Social Services. The Director of our Dept. has asked us to gather some information on Indochinese refugee children. He plans to use this information for program planning and policy development. Your help with the following few questions will make these endeavors easier.

The Director's primary concern is with the cultural conflicts that Indochinese children are having in assimilating into American culture.

(1) I am going to read you a list of areas of conflict. Thinking about the population you serve, please tell me which are the three most critical areas of conflict, in order of importance, causing the most problems for the typical child. (Read list. Put a 1 next to most important area, 2 next to 2nd most important area, and 3 next to 3rd most important area.)

___ a. Language difference

___ b. Different rates of assimilation between parents and children

___ c. Other family conflicts

___ d. Differences in learning and education

___ e. Physical appearance

___ f. Behavioral differences

___ g. Food

___ h. Names

___ i. Clothing

___ j. Toys and gifts

___ k. Religion and beliefs

___ l. Holidays and ceremonies

___ m. Social relationships

___ n. Other, specify _____

(2) Can you recommend some possible resolutions for these three areas of cultural conflict? (Ask about each area selected)

	NO	YES	If "yes", what?
1st	___	___	_____
2nd	___	___	_____
3rd	___	___	_____

(3) Which Indochinese group were you thinking of in naming the three areas? (Ask about each area selected).

	NONE/ ALL CHILDREN	VIETNAMESE	LAOTIAN	CAMBODIAN	Other, write in for each area
1st	___	___	___	___	_____
2nd	___	___	___	___	_____
3rd	___	___	___	___	_____

(4) What is the approximate average age of the children you serve? _____

(5) Are there any other critical problems that you would like to share with us?

NO _____

YES_____ If "yes", what? _____

_____

(6) How would you categorize the typical refugee child's assimilation into American culture - would you say it was (read responses).

	All Children	What about for Vietnamese, Laotian, and Cambodian children separately? Viet.	Camb.	Lao.	Other, who?
Extremely good	_____	_____	_____	_____	_____
Good	_____	_____	_____	_____	_____
Fair	_____	_____	_____	_____	_____
Poor	_____	_____	_____	_____	_____
Extremely Poor	_____	_____	_____	_____	_____

Thank you for your assistance!

APPENDIX

INDOCHINESE REFUGEE CHILDREN

EDUCATION QUESTIONNAIRE

CALIFORNIA STUDY (Ellis, 1980)

NAME _____

TITLE _____

AFFILIATION _____

TELEPHONE # _____ DATE _____

(1) The following possible problems for Indochinese students are given in articles and books. For each one, please tell me how much of a problem it is:

	Always	Usually	Sometimes	Never
a. Incorrect grade placement:				
_____ Too high				
_____ Too low				
b. Grading system				
c. Numerous tests during semester				
d. General confusion about American educational system				
e. Reliance on classroom lectures, rather than textbooks				
f. Homogeneous school programs (which do not distinguish between SES and academic background) ...				
g. No official school records				
h. Sex education				
i. Non-separation of boys and girls				
j. Parental pressure to study/succeed				
k. Other pressure to succeed				
l. Study habits				
m. Passive relationship to teacher				
n. Embarrassment caused by names				
o. Shyness or inappropriate smiling				
p. Food and eating manners				
q. Racial prejudice				
r. Other				

(2) How well would you say Indochinese children are integrating into our schools?

(a) Are there differences in integration among Vietnamese, Laotian and Cambodian children?

(b) Are there differences in integration between early and late arrivals?

(3) How well would you say Indochinese children are succeeding in our schools?

(a) Are there differences in success among Vietnamese, Laotian and Cambodian children?

(b) Are there differences in success between early and late arrivals?

(c) The literature says that children are succeeding because of hard work, discipline, and infrequent participation in extracurricular activities. Are there other factors?

(4) How much impact have Indochinese children had on schools in your county?

(a) Has the quality of education suffered?

(b) Do you have any special programs for these students?

(c) Have you received special funds to offset additional costs?

TABLE 2.2

MOST CRITICAL AREAS OF POSSIBLE CULTURAL CONFLICT FOR INDOCHINESE CHILDREN

Critical Areas	Order of Importance							
	First		Second		Third		Total Responses	
	No.	%	No.	%	No.	%	No.	%
TOTAL	40	100	32	100	33	100	118	100
Language difference	27	70	4	13	3	9	34	30
Differences in learning and education	1	2	12	39	5	15	18	15
Different rates of assimilation between parents and children	8	20	2	6	2	6	12	10
Social relationships	1	2	2	6	9	28	12	10
Behavioral differences	1	2	3	9	6	18	10	8
Other family conflicts	1	2	3	9	2	6	6	5
Names	0	-	2	6	4	12	6	5
Physical appearance	1	2	2	6	1	3	4	3
Food	0	-	2	6	1	3	3	3
Other	0	-	0	-	0	-	13	11

TABLE 2.5 CALIFORNIA STUDY (Ellis, 1980)

POSSIBLE PROBLEMS FOR INDOCHINESE STUDENTS

Possible Problems	Total Responding		Always		Usually		Sometimes		Never	
	No.	%	No.	%	No.	%	No.	%	No.	%
Incorrect grade placement	18	100	3	17	9	49	3	17	3	17
Grading system	12	100	0	-	1	8	4	34	7	58
Numerous tests during semester	12	100	0	-	1	8	4	34	7	58
General confusion about American educational system	17	100	3	20	7	43	5	23	2	14
Reliance on classroom lectures, rather than textbooks	14	100	1	7	3	21	4	29	6	43
Homogeneous school programs (which do not distinguish between socioeconomic status and academic background)	14	100	1	7	1	7	1	7	11	79
No official school records	16	100	5	31	6	37	3	19	2	13
Sex eduction	14	100	1	7	6	43	4	29	3	21
Nonseparation of boys and girls	16	100	0	-	1	6	7	49	7	47
Parental pressure to study/succeed	16	100	0	-	4	25	4	25	8	50
Other pressure to succeed	15	100	0	-	2	13	4	27	9	60
Study habits	17	100	1	5	4	24	4	24	8	47
Passive relationship to teacher	16	100	2	11	5	32	6	38	3	19
Embarrassment caused by names	16	100	0	-	4	25	8	50	4	25
Shyness or inappropriate smiling	16	100	3	19	3	19	9	56	1	6
Food and eating manners	17	100	0	-	3	18	11	65	3	18
Racial prejudice	17	100	0	-	3	18	11	65	3	18
Body language	4	100	1	25	2	50	1	25	0	-
Health and dental	3	100	0	-	0	-	3	100	0	-

TABLE 3.1 CALIFORNIA STUDY (Ellis, 1980)

CROSS-CULTURAL DIFFERENCES BETWEEN EAST AND WEST 11/

Item	West	East
Religion	Monotheistic	Pantheistic, Polytheistic, Spiritualistic, Humanistic
Culture	Christian	Hinduist, Buddhist, Confucianist, Taoist
Civilization	Industrial (man over nature, development of science and technology)	Agricultural (harmony between man and nature, no development of science and technology)
Philosophy	Speculative	Contemplative
Philosophy of Life	Materialistic Individualism	Self-realization (The moral self) Altruism
	Achievement, power prestige	Concept of lineality, mutual dependence, love for all men
	Individual autonomy Competition, aggression	Reconciling and harmonizing tendencies
	Activity	Living more with the past
	Future orientation	Esteem for hierarchy Esteem for nature

11/ Adapted from Tran Van Mai. "Cross-Cultural Understanding and its Implications in Counseling." Printed in "Indochinese Health Care." A Conference for Health Professionals, San Diego, California, November 27, 1979.

TABLE 3.2 CALIFORNIA STUDY (Ellis, 1980)[79]

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN AMERICANS AND VIETNAMESE 12/

Item	Americans	Vietnamese
Human nature orientation	"Human nature is basically evil but perfectible."	"Human nature is basically good but corruptible."
Man - nature orientation	Mastery over nature	Harmony between man and nature
Time orientation	Living with future time	Living with the past
Space orientation	Living with movement, migration, and mobility	Attached to nature or ancestor land - immobile
Activity orientation	Doing, getting things done	"Being-in-becoming"
Relation orientation	Individual autonomy, self-reliance	Lineality, mutual dependence

APPENDIX C

MAJOR ETHNIC LANGUAGE AND RELIGIOUS IDENTIFICATIONS OF SOUTHEAST ASIAN REFUGEES,

BY COUNTRY OF ORIGIN AND URBAN, RURAL OR HILL RESIDENTIAL BACKGROUND

Country of Origin	Urban, Rural, or Hill Background	Ethnic Group	Primary Language*	Religion
Cambodia	Rural	Cambodian (or Khmer)	Cambodian	Theravada Buddhism
	Urban (Rural)	Cham	Cham	Islam (Sunni Sect)
	Urban	Chinese	Teochiu, Cantonese**	Confucian-Taoism-Mahayan Buddism; Roman Catholicism
	Urban	Vietnamese	Vietnamese	(Same as Chinese)
Laos	Rural (Urban)	Lao, Lu	Lao	Theravada Buddhism
	Rural	Thai Dam	Thai Dam; Lao	Animism***
	Urban (Rural)	Chinese	Chinese**	Mahayana Buddhism
	Hill	Lao Theung	Khmu; T'in; Lamet; Lao	Animism
		Hmong (or Meo or Miaw	Hmong	Animism; some Christianity
		Mien (or Man or Yao)	Mien	Animism
Vietnam	Urban or Rural	Vietnamese	Vietnamese	Confucian-Mahayana Buddhism-Taoism; Roman Catholicism
	Urban	Chinese	Cantonese**	(Same as Vietnamese)

* Many refugees are fluent in more than one language.

** A variety of dialects/languages are spoken by the ethnic Chinese refugees, including the following: Teochiu (from Swatow), Cantonese, Hakka, Hainanese, Fukien, Hokkien, Toi Sanese; and among the educated, Mandarin.

*** Although there are myriad interpretations of animism, they all involve belief that anthropomorphic spirits may reside in organic material such as rice, trees or earth, and can influence or determine human events and well-being.

Source: Muecke, M. A. (1983). Caring for Southeast Asian refugee patients in the USA, American Journal of Public Health, 73, 431-438.

SOCIAL PROBLEM	TRADITIONAL CAMBODIAN CULTURAL BEHAVIOR
Seldom initiates conversation, volunteers information, or asks questions.	Generally speaks only when asked directly.
Seldom seeks advice outside of relatives and close friends.	Seeking advice or talking to a counselor is alien to the Khmer refugee.
The Khmer refugee may appear to address another person too formally.	The Khmer may never use first names but instead address others as Miss Mary or Manager Smith.
The American trait of shaking hands may be a problem for Khmer women.	Khmer women never shake hands with anyone.
The Khmer may say "yes" when "no" is meant.	Linguistic problem. Has difficulty answering negative questions. In native language "yes" means, "Yes, I agree with you that I don't want to."
The Khmer may feel Americans are too frank.	Self-disclosure is never done in front of non-family members.
Difficulties may arise dealing with different social etiquettes:	
1. Touching or holding hands.	1. Only done with members of the same sex (not considered homosexual).
2. Concept of time. Late for appointments, classes, etc.	2. Tends to do things at a slower pace.
May make inappropriate remarks that may offend native Americans:	
1. "You look plump/fat."	1. A compliment.
2. "How come you don't have any children?" "How come you only have one child?"	2. Children are a sign of social security.
The Khmer typically does not look people in the eye when talking.	It is considered rude to gaze directly at another person in the Khmer culture.
Constant smile or giggle.	This is normal reaction when pleased, angry, embarrassed, or nervous. The Khmer may be hiding how he really feels.

The Khmer may not confront others directly. That is, he may "beat around the bush."	Tries to allow the person to "save face." This allows time for the other party to react with dignity.
The Khmer may appear awkward in receiving compliments. He may become confused and embarrassed.	In Khmer culture, compliments are seldom given. One is supposed to know through non-verbal cues.
The Khmer finds certain topics of conversation distasteful, e.g., death, illness, accidents.	Such topics are discussed only between close relatives in Cambodian culture - not socially.
Women looking for work is a very delicate issue for both the Khmer husband and wife.	Social roles may be reversed for the Khmer couple. Husband feels pressured into finding work quickly or in changing traditional cultural attitudes.

SOURCE: Huy, K. (1981). The role of the counselor in the resettlement of the Cambodian refugee. Unpublished master's project report, Western Illinois University, Macomb, Illinois (pages 30-32).